Seasonable Words
FOR
English Protestants.

A

SERMON,

From *Jer.* 51. 5. Setting forth,

1. When a Land is filled with Sin?
2. What Evidences we have that *England* is not forsaken yet by God? And
3. What is required of us, that we may not be given up to Destruction.

The Watchman said, The Morning cometh, and also the Night. If ye will Enquire, Enquire ye; Return, Come, Isa. 21. 12.

LONDON,

Printed for *Thomas Parkhurst* at the *Bible* and *Three Crowns*, at the lower end of *Cheapside*, near *Mercers Chapel.* 1690.

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TO THE
READER.

UPon the *deſire of ſome intereſted in the publication of this* Sermon, *I have peruſed it, and do communicate theſe my* Thoughts *concerning it.*

There appears unto me in it, thoſe two things, which do, above all others, commend any Sermon, *or any other* Book; *namely, moſt* weighty and ſeaſonable Argument, *with very* judicious and methodical Management.

If I am able to judge; *the* Management *ſpeaks* Arma Virúmque, *the Man and his Furniture*: *And it is like its great* Author, (*well known to* this Age, *and like to be ſo unto* future *ones, by his Writings in more than one Language.*) *There is a favour due unto all* Poſthumous *Pieces, of which ſort this is*; *but there is little need that this Piece ſeems to have of it.*

As for its Argument, *it is very* Salvation; *and that not meerly* Perſonal, *or* Domeſtical, *but* National. *This, if any thing, will be acknowledged* Momentous; *and now, if ever, it muſt be acknowledged*

knowledged ſeaſonable. *Now in this our Day,* known only to the Lord. *Nay now, that it is* neither Day nor Night, *as the Prophet ſpeaks. Now that City and Countrey are crying,* Watchman, what of the night? Watchman, what of the night? *Now that the three frightful ſigns of approaching Night are ſo upon us: I mean* Shadows growing long, Labourers going apace home, *and* Wild Beaſts going boldly abroad. *Quis talia fando Temperet a Lachrymis?*

In a word, here is that which will ſufficiently recommend it ſelf to all ſerious Readers. It is the complaint of many, that our Bookſellers Shops are become heaps of dry Sand, *in which many a* rich Stone *is loſt. But it is known to all, that* Diamonds *will be found out by their own* Luſtre. *And I make no great queſtion but ſo this Sermon will be. That it may be ſo, and may* go much abroad, *and* do good where-ever it comes, *is the prayer of*

From my houſe in *Bridges-ſtreet* in *Covent-Garden, Auguſt* 7. 1690.

Thy Servant in Chriſt Jeſus,

Daniel Burgeſs.

Jeremiah

Jeremiah 51. 5.

For Israel *hath not been forsaken, nor* Judah *of his God, of the Lord of Hosts, though their Land was filled with sin against the Holy one of* Israel.

THIS Chapter, and the foregoing, are an eminent Prophecy and Prediction of the Destruction of *Babylon*, and of the Land of the *Chaldeans*, of the Metropolitical City of the Empire and of the Nation it self. There is a double occasion for the inserting of these Words. The first is to declare the Grounds and Reasons why God would bring that Destruction upon *Babylon*, and upon the Land of the *Chaldeans*. The words of the 4th verse are, *The slain shall fall in the Land of the Chaldeans, and they that are thrust through in her streets.* Why so? For, saith he, *Israel*

hath not been forsaken. The reason why God will destroy the Empire of *Babylon*, is, because he will remember *Israel*, and what they have done against him. This lies in store for another *Babylon* in God's appointed time. The second Reason is that it may be for the comfort, for the supportment of *Israel* and *Judah* under that distress which was then befalling them upon the entrance of this *Babylon* in the Land of the *Chaldeans*. Notwithstanding all, saith he, *yet* Israel *is not forsaken, nor* Judah *of his God.*

We are called this day to joyn our Cryes with the Nation in the behalf of the Land of our Nativity. And though it hath been, as most of you know, my constant course on such solemn Days as these are, to treat in particular about our own *sins*, our own *decays*, our own means of Recovery; yet upon this occasion I shall, as God shall help me, from these words, represent unto you the State of the Nation wherein we live, and the only way and means of our Deliverance from Universal Destruction. To declare our Interest herein, some things must be observed concerning this *Babylon*, whose Destruction is so solemnly propheſied of in this and the foregoing Chapter, And I must observe three things concerning it.

First; *That* Babylon *was the Original of Apostacy from the Natural Worship of God unto Idolatry in the whole World.* There was great Iniquity before the Floud, but no mention of any

any Idolatry. There was a Natural Worſhip of God throughout the World, that was not corrupted with Idolatry: There is no mention of it until the building of *Babel*. There it began. The Tower which they built, they turned into a Temple of *Belus*, whom they had made a God, and laid his Image in the top of it. There was the Original. You ſhall ſee immediately how we are concerned. There was the Original of Apoſtacy from Natural Worſhip unto Idolatry.

Secondly; *Their Idolatry*; the Idolatry that there began conſiſted in Image-worſhip, in the worſhiping of Graven Images, which was their Idolatry, that they ſet up with reſpect unto men departed, whom they worſhiped by them. Four times in this Prophecy doth God ſay, he will take vengeance on their Graven Images. And from the 40th of *Iſaiah*, to the end of the 46th, you have a deſcription of the Idolatry of *Babylon*, that it all conſiſted in making Carved Idols, and Graven Images. The reſt of the World, eſpecially of the Eaſtern Nations, fell into the worſhiping of the Sun, which they called *Baal*, and *Moloch*, and *Kemoſh*, all names of the Sun; and the Worſhip of the Moon, which they called *Aſhtaroth*, and the Queen of Heaven; but the Idolatry of *Babylon* was by Graven Images and Idols.

Thirdly; Obſerve, *They were* ſo far, as appears upon Record, *the firſt State in the World that*

 ever

ever perſecuted for Religion; that oppreſſed the true Worſhippers of God as ſuch, as being mad upon their Idols, as the Prophet ſaith they were; they were enflamed upon them. They were the firſt that oppreſſed the Church, becauſe of its worſhiping of God, and deſtroyed that Worſhip among them. Hence the Church prays in this Chapter, *The vengeance of the Lord, and of his Temple be upon* Babylon: Not only the vengeance of the Lord for deſtroying of his People; but the vengeance of his Temple, for deſtroying of his Worſhip, be upon *Babylon*, ſhall *Zion* ſay. *Others have afflicted me*, ſaith he in the ſame Chapter, *but this* Nebuchadnezzar *King of* Babylon *hath broken my bones*. They were the great Oppreſſors of the Church.

Upon theſe three accounts which is that I would obſerve, the name of *Babylon*, and all that is ſpoken of it in the Old Teſtament, is tranſferred to the Apoſtate Church of *Rome* in the New, and all applied unto it in the Book of the *Revelation*, and that upon this great Analogy, which I ſhall now briefly ſhew.

Why doth God call the Apoſtate State of the Church under the New Teſtament *Babylon*, *Babylon the Myſtery*? For theſe three Reaſons.

Firſt; As Old *Babylon* was the Riſe and Spring of Apoſtacy from Natural Worſhip in the World unto

unto Idolatry; ſo this New *Babylon* was the Riſe and Spring of Apoſtacy from Evangelical Worſhip in the World unto Idolatry. Mark the Analogy. Hence ſhe is called the *Mother of Harlots*, that is, ſhe that had brought forth all the Idolatrous Churches and Worſhip that were in the World. Did *Babylon* begin to Apoſtatize into Idolatry from Natural Worſhip? ſo *Rome* began to Apoſtatize into Idolatry from Spiritual Evangelical Worſhip. Therefore the Holy Ghoſt calls her *Babylon*.

Secondly, The peculiar Idolatry of *Babylon* conſiſted in Image-worſhip, the worſhiping of men departed under Images made to their likeneſs. And the peculiar Idolatry of *Rome* conſiſts in Image-worſhip, their worſhiping Saints departed, which is a great part of their Idolatry. And therein they are *Babylon* alſo.

Thirdly and laſtly, As *Babylon* was the Spring of all Perſecution againſt, and Oppreſſion of the Church of God under the Old Teſtament; ſo *Rome* hath been the Spring of all Perſecution and Oppreſſion of the Church of God ſince the Apoſtacy under the New Teſtament.

On theſe accounts hath the Holy Ghoſt in infinite Wiſdom transferred over the name, and ſtate, and other things ſpoken of *Babylon* from the Old unto the New.

I have mentioned this, that you may ſee the Intereſt of *England* in this Text of Scripture. So far as the Truth of Religion is owned in this Nation; ſo far as there is a Teſtimony given againſt Idolatry, we are to God as *Iſrael* and *Judah*, though the Land be filled with ſin. At the time of this Prophecy *Iſrael* and *Judah* were in danger of preſent Deſtruction and Deſolation from the Old *Babylon*; and if we do not mock God in all we do, we are under Apprehenſions that *England*, and the Church of God in *England* is under danger of the ſame Deſolation and Deſtruction from New *Babylon* upon the ſame account and principle. If we do not mock God, this is that we profeſs at this day. Wherefore the parallel runs thus far equal. Such as was *Babylon* of Old, ſuch is that at preſent: Such as was the danger of *Iſrael* and *Judah* from them at that day, ſuch is the danger of *England* from the New at this preſent. This is ſpoken in general.

For the opening of the words obſerve theſe three things.

1. *That there is in them a Reduplication of the Names or Titles of God.* He is in this verſe called by the name of the *Lord of Hoſts*; and by the name of the Holy One of *Iſrael*; where there are ſuch Reduplications of the Name of God, or any of his Titles, the Holy Ghoſt would have us take notice that it is a matter of great importance whereof he ſpeaks.

2. There

2. *There is a Diſtribution and Application of theſe Names of God unto diſtinct occaſions ſuitable unto them.*

(1.) There is in it mentioned an intimation of a Surprizal with ſome Protection or Deliverance. Who ſhall it be done by? *The Lord of Hoſts*, ſaith he; *The Lord his God.* And he doth not in vain add immediately, *The Lord of Hoſts*, that Title of God. He who hath the Hoſt above, and the Hoſt below in his Soveraign diſpoſal. God's Hoſt above, are all the holy Angels, and all the Heavenly Bodies in their influences. The Stars in their courſes fought againſt *Siſera.* And he hath lately hung forth among us a Flag or Enſign of his Hoſt above, intimating that he is ariſing in his Indignation, as the Lord of Hoſts, and hath hung forth an Enſign before his coming, full of dread and terrour. And he is the Lord of Hoſts here below, of all men, and of all creatures, diſpoſing of them as ſeems good unto him. The Prophet adds this name of God, becauſe of the unſpeakable greatneſs of the thing he mentions, namely, that *Iſrael* ſhould not be forſaken, nor *Judah*, while the Land was ſo filled with ſin, and the whole Intereſt of *Babylon* ſo coming upon them.

(2.) The other Title of God is, *The Holy One of Iſrael.* This is applied peculiarly unto their ſin. The Land is filled with ſin againſt the Holy One of *Iſrael.* It is the greateſt, it is the higheſt aggravation of ſin, that it is againſt the Holineſs of God,

God, *who is a God of purer eyes than to behold iniquity.* So hath the Wisdom of the Holy Ghost applied these two distinct Titles of God unto the two distinct considerations of the People; first, of their Protection, that he is the Lord of Hosts; secondly, as of their sin, that he is the Holy One of *Israel.*

3. The third thing is this, *That in this woful State there is yet an intimation made of a Covenant Interest of* Judah *in God, and that God did yet own them as his in Covenant.* Israel *hath not been forsaken, nor* Judah *of his God.* Brethren, no man, I think, hath less of Faith than I; no man doth more despond: But if I could see these two things in concurrence, *His God,* and *The Lord of Hosts,* that is, Soveraign Grace, according to his Covenant, and Soveraign Power, according to his Providence, there is ground for any man's Faith to build upon. *His God, The Lord of Hosts.* Nothing but Soveraign Grace and Soveraign Power can preserve a People when their Land is full of sin against the Holy One of *Israel*; and Destruction seems to encompass them from the Interest of *Babylon.*

I shall speak yet a little more particularly. You may consider in the words,

1. That which is mentioned in the last place, *The State of the People at this time; Their Land was full with sin against the Holy One of* Israel.

2. An

2. An intimation of approaching deſerved Deſtruction on that account: *Though the Land.* It is in that condition that it ought to look for nothing but Deſtruction.

3. A ſtrange and wonderful Surpriſal, notwithſtanding this, in Soveraign Grace and Power; Iſrael *hath not been forſaken, nor* Judah *of his God, the Lord of Hoſts.*

What I ſhall ſpeak to is this;

That *when a Land is filled with ſin againſt the Lord, let mens Hopes and Expectations be what they will, they are in danger of utter Deſtruction, and cannot be ſaved, but by the actings of Soveraign Grace and Power.*

I ſhall, for the handling hereof, at leaſt I deſign to do theſe three things.

1. Shew when a Land is filled with ſin againſt the Holy One of *Iſrael.*

2. Gather up what Evidences we have that *England* is not yet utterly forſaken of God.

3. Manifeſt what is indiſpenſably required of us, that we may not be given up unto that utter Deſolation and Deſtruction that lieth at the door.

I do

I do believe that I am not in my thoughts far from your caſe; far from the caſe of the Nation. I do not ſearch for things to ſpeak to; I ſhall ſpeak only thoſe that are compliant with the common Reaſon and Underſtanding of all ſober Perſons.

There are three ways whereby a Land may be ſaid to be filled with ſin.

1. When the ſins of a Land or Nation are come to the full, to the utmoſt meaſure that God hath allotted to them in his Patience. There is ſuch an allotment of Patience to every Nation under Heaven, and when it comes to its appointed Iſſue, no means under Heaven can defer or delay their Deſtruction one day. Thus ſaith God before the Floud, *The Land is filled with ſin, the whole Earth with violence; a Floud ſhall take them away.* The Cry of *Sodom* and *Gomorrah* came up to God; they had filled up their meaſure; God ſent Fire and Brimſtone to deſtroy them. *You ſhall not yet go into* Canaan: Why? *The Iniquity of the Amorites is not yet full.* There is a time appointed wherein the Iniquity of the *Amorites* ſhall come up to its full meaſure, beyond which their Deſtruction ſhall not be delayed. This was not now the caſe of *Iſrael* and *Judah.* It proved afterward to be their caſe, as the Apoſtle deſcribes it, 1 *Theſſ.* 2. 15, 16. *Who both killed the Lord Jeſus and their own Prophets, and have perſecuted us, and they pleaſe not*

not God, and are contrary unto all men: Forbidding us to preach to the Gentiles that they might be ſaved, to fill up their ſins alway. For the wrath is come upon them to the uttermoſt. How come? They have filled their meaſure, reacht to their bounds; *Wrath is come upon them to the uttermoſt.* I hope, I pray that this is not, that this may not be the State of *England*; that our Land is not ſo filled with ſin, as that God's Decree of Abſolute and Univerſal Deſolation ſhould be gone forth againſt us.

2. A Land may be ſaid to be filled with ſin, when it is come to that degree and meaſure, as that God will not paſs it by without ſome ſevere deſolating Judgment. He will not utterly forſake it, he will not utterly deſtroy it; but let all mankind do what they will, he will not paſs it by without ſome ſevere deſolating Judgment. Such was their caſe even at this time. You may ſee in 2 *Chron.* 36. 16. *But they mocked the Meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, until the wrath of the Lord aroſe againſt his People, till there was no Remedy.* It was impoſſible that the Judgment of God ſhould be turned away from them. In this State God ſaith, *Pray not for this people; my heart ſhall not be towards them,* until he had brought his Judgment upon them. *Though* Moſes *and* Samuel *ſtood before me, I will not hear them.* Ay, but what if *Reformation come in?* *Nay, nay,* ſaith he, *It is determined againſt them. Reformation* ſhall not ſave them. See 2 *Kings*

c. 23: *v.* 25, 26. where there is an account given of the greateſt *Reformation* that ever was wrought, in *Judah*, by *Joſiah*. So it is ſaid, *Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the Law of* Moſes; *neither after him aroſe there any like him*; having Reformed the whole Nation. Then ſure all will be well. See the next words; *Notwithſtanding the Lord turned not from the fierceneſs of his great wrath wherewith his anger was kindled againſt* Judah; *and the Lord ſaid, I will remove* Judah *alſo out of my ſight.* There is a time and ſeaſon when God, although he will not utterly deſtroy and forſake a Nation for ever, yet he will not paſs them by; let who will intercede, he will not paſs them by, until he hath brought a ſevere deſtructive ſcourge upon them. Whether this be the State of *England* at this day, or no, God only knows, and of Mankind not one. Whether we are come to that State wherein there is no Remedy, wherein nothing we do ſhall prevent deſolating Judgments, I ſay, God only knows, and of men not one.

3. A Land is filled with ſin, when it is come to ſuch a degree and meaſure, as that there is no Rule of the Word, nor any Prognoſtick from Providence, nor any Conjecture from the ſtate of things that can give any determination what will be the Iſſue. Judgment is deſerved, and there is nothing remains but to look upon the

the Ballance as it is held in the hand of Soveraignty; which way it will turn, God only knows. The Decree is not yet gone forth. In this your State God doth not ſay, *Pray not for this People*: God doth not ſay, *Though you reform, I will not turn from the fierceneſs of my wrath.* But God ſaith, *Who knows if God will return and leave a Bleſſing? Who knows if God will be entreated and have mercy?* He leaves it upon the abſolute pleaſure of Soveraignty to give us encouragement to wait upon him. Becauſe I take this, yea and I take it in the beſt of my hopes to be that wherein we are concerned; pray, take theſe two things along with you, before I go to ſhew it in particular. The firſt is, That in this State, if God gives time and ſpace, there is encouragement enough left to make our Applications to him for the Removal of Impending Judgments. Methinks ſometimes I ſee by Faith the Lord high lift up upon his Throne, and his Train filling the Temple with his Glory, and holding the Ballance of this Nation in his hand, and can turn it to Mercy or Judgment as ſeems good unto him. While it is ſo; while though the Woman be put into the Epha, yet the Talent of Lead is not laid upon her, there is time for Interceſſion, yet time for the interpoſition of God. And ſecondly, I ſay, and do you take it as you ſee good; but I will tell you my perſwaſion, that if there be not a compliance with the Calls of God unto this Nation, upon this Suſpenſion and Arreſt of Judgment that we are under, we ſhall as certainly periſh

as if we were in either of the two former conditions. If the *Chaldeans* were all wounded men, if there was no Hope, no Strength, no Relief in the Papal Cauſe, they ſhall riſe up and ſmite as in the day wherein *Shalman* ſpoiled *Beth-arbel*, and the Mother was daſh-

Hoſ. 10. 14. ed in pieces upon her Children, unleſs there be a compliance with the Calls of God in the days wherein we live.

Let us then a little, as God will give ſtrength, enquire when a Nation is ſo filled with ſin againſt the Holy One of *Iſrael*, as certainly to put the Ballance into the hands of Soveraignty, and to take off all Rules and Prognoſticks (which with great grief I have heard ſometimes inſiſted upon) and reduce us meerly to the hand of Soveraignty. When is it that a Land is ſo filled with ſin?

1. A Land is ſo filled with ſin, when all ſorts of provoking ſins do abound in it; when there is no Exception to be put in into the Indictment; when there is no provoking ſin that can be thought on that is not in the Nation. For if there be but one provoking ſin abſolutely excluded, there is room for mercy to dwell. Who now ſhall plead for *England?* Who ſhall put in an Exception for *England* into this Indictment? Oh poor *England*! among all thy Lovers, thou haſt not one to plead for thee this day. From the Height of Profaneneſs and Atheiſm through the

filthineſs

filthineſs of Senſuality and Uncleanneſs, down to the loweſt Oppreſſion and Cheating, the Land is filled with all ſorts of ſin. If there be any that can put in an Exception as to any provoking ſin that is not among us, let them ſtand forth and plead the Cauſe of this Nation. I profeſs my mouth is ſtopped. The Land is filled with ſin againſt the Holy One of *Iſrael.* It is to no purpoſe to enumerate our ſins; the Roll is too long to be read at this time; and I am ſorry it hath been cut and thrown into the fire; when it hath been ſpoken of, contemned and deſpiſed, as *Jeremiahs* was by *Jehojakim.* But ſo it is.

2. A Land is ſo filled with ſin againſt the Holy One of *Iſrael,* when all ſorts of perſons in a Land are guilty of provoking ſins. Pray miſtake me not; I do not ſay all perſons of all ſorts; God forbid; If it had been ſo, we had long ſince been like unto *Sodom* and *Gomorrah.* *If the Lord of Hoſts had not left us a ſmall Remnant, we ſhould have been as* Sodom, *and we ſhould have been like unto* Gomorrah. Iſa. 1. 9. But whereas there are many ſorts of Perſons, Rulers, and them that are ruled; high and low, rich and poor; in Court, in City, in Country; I ſay, all ſorts of perſons have been guilty of theſe provoking ſins: We and our Princes, as *Daniel* ſpeaks, and our Rulers, and the People, the Inhabitants of the Land of all ſorts. Who ſhall plead here for *England?* Who ſhall bring forth a ſort of perſons? Nay, it is not ſo in

in the Throne; nay, it is not ſo at Court; nay, it is not ſo among the Clergy; nay, it is not ſo in the City; nay, it is not ſo in the Country; it is not ſo with the Rich, it is not ſo with the Poor. Let any one that can bring in a Plea for this poor Nation, that we may not conclude the Land is filled with ſin againſt the Holy One of *Iſrael.*

But you will ſay; Here lies an Exception: There are many Perſons, many Churches free from theſe flagitious and provoking ſins. There is a ſort of Perſons, Churches and Profeſſors, who walk in the fear of God, and are free from all theſe ſins; and therefore it doth not extend to all ſorts.

Brethren! you know my mind full well in this matter. I have been for theſe three laſt years upon all occaſions inculcating it upon you. I acknowledge the Churches in this Nation are not Guilty of thoſe ſins whereby God is provoked againſt the Nation to bring on National Judgments: But I do ſay, that Churches and Profeſſors in this Nation are Guilty of thoſe ſins for which Chriſt will bring correcting Judgments upon Churches and Profeſſors; ſo that we are all in the ſame way and bottom, though not all upon the ſame account. *The Land is filled with ſin.* How are your Thoughts concerned in theſe things, Brethren? I confeſs to you, I ſpeak my Heart, my Conſcience, as in the preſence of

of God, and as that which you are concerned to conſider.

I have given you two Evidences that this Land is ſo filled with ſin againſt the Holy One of *Iſrael.* I will give you two more.

3. When the ſins of a Land have upon them the greateſt Aggravations that National ſins are capable of. What are they? They are plain. They are againſt Warnings, and againſt Mercies. All ſorts of ſins in all ſorts of perſons, againſt all ſorts of Warnings, and againſt all ſorts of Mercies. God hath not left this Land without Warnings in Heaven above, and in Earth beneath. Was there no Warning given us in the *waſting, deſolating Plague?* No Warning in the *conſuming, raging Fire?* No Warning in the *bloody War* that enſued thereon? No Warning in all the *prodigious Appearances* in Heaven above that we have had? None in that which at preſent hangs over us as an Enſign of God's ſupernal Hoſt? I acknowledge there hath been, I fear, a weakneſs in one kind of Warning by the Publick Diſpenſation of the Word. But God hath not left himſelf without witneſs: He hath multiplied Warnings, and they have not been complied withal. Have they, Brethren? *Were they at all afraid,* ſaith *Jeremiah,* when the Roll was read? or, *did they rent their cloaths?* No, not at all. Have theſe Warnings of God been complied withal? Hath the Voice of God in them been Jer. 36. 24.

been heard? Hath the Nation been afraid? Have they rent their cloaths and returned to the Lord? They have not. We yet continue, God help us, in a ſtate of ſin againſt Warnings.

And as for Mercies; The Mercies of Peace and Plenty, they have been the food of Luſt, of Covetouſneſs and Senſuality, and have pampered us in wantonneſs, to the rending and tearing one another.

4. When in the ſecret workings of God's Providence there is an Inclination in a ſinful People unto a compliance with them from whom their Deſtruction is like to proceed; it is a ſign that God is withdrawn from them, and that the Land is ſo filled with ſin. When *Iſrael* was to be deſtroyed by the *Aſſyrian*, when *Iſrael* ſaw, his ſickneſs, he ſent to the King of *Aſſyria*, applied himſelf to the King of *Aſſyria*, by whom he was to be deſtroyed. When *Judah* ſaw his ſickneſs, all his Inclinations and Applications were unto the *Babylonians* and *Chaldeans*, by whom he was to be deſtroyed. The Prophet *Ezekiel* hath a whole Chapter, to tell you of the fondneſs of that People upon the *Babylonians* before their Deſtruction. They were all like Princes and Mighty men, and thou waſt in love with them, and committed Adultery with them; that is, partook and complied with their Idolatry. When it is ſo, it is evident that God is greatly withdrawn from

Hoſ. 5. 13.

Ezek. 23.

from ſuch a People, and that they are nigh unto their Deſolation.

What ſhall we plead for *England* in this matter? Is it not known what wretched and vile compliances we have had with a Neighbour Nation, the *French*, following their Manners, imitating their Cuſtoms, promoting their Intereſt, advancing their Reputation, when every man almoſt among us talked of nothing but that we ſhould be deſtroyed by the *French*: An eminent token of the hand of God upon us, and that the Land is ſo filled with ſin againſt the Holy One of *Iſrael*. Nay, go farther; Whence is it (for we bear our ſelves herein not only upon the Truth of the thing it ſelf, but alſo upon the Proclamation inviting us upon this day) whence is it that we fear the Judgments of God? Whence do we fear Deſolation, Confuſion, Deſtruction upon this Nation, to our Religion, to our Liberties, to our Lives? Is it not from the Papal Intereſt? There is it ſtated by our Rulers, and in the thoughts of all ſober perſons. And, had we been wiſe, we might have ſeen it many years ago. But what have we been doing for ſome Ages? deſerting our Principles, forſaking the Foundation we ſtood upon againſt the Papacy, foregoing thoſe avowed Principles of the firſt Reformers, pleading for compliance, pleading for a poſſibility of Reconciliation, avowing them to be a true Church. And in one word, if the Power of the Proteſtant Religion had not been preſerved in the Body of the

People, it had by ſome been long ago given up to the Papal Intereſt, and this at a time working effectually among us when we were in dread, all that were wiſe and conſiderative, that there would from thence ariſe the Deſolation and Deſtruction of this Church.

I have given you theſe Evidences, that this Land of ours is ſo filled with ſin againſt the Holy One of *Iſrael*. And if any can anſwer it, and diſprove it, no man ſhall more rejoyce in it than my ſelf.

I ſhould in the next place ſhew the danger that Land is in, when things lie in this equal Ballance. For I pray obſerve, I have not given theſe things to prove the Land hath filled up its meaſure of Iniquity, and muſt certainly be deſtroyed; I have not given them to prove abſolutely that there is a Decreed Judgment that cannot be diverted, that there is no Remedy, that notwithſtanding *Reformation*, God will ſay, *I will not turn away the fierceneſs of mine Anger*: But I have given them only to prove that we are in that ſtate and condition wherein there is no certain Rule of the Word, no Indication of Providence, no rational conſideration of the ſtate of things, that can give us any Security, of Protection, or Deliverance; but that we are abſolutely reſolved upon Soveraign Grace and Mercy; and without Relief from thence, I ſhall only ſay as to the proof of the Propoſition, what the Prophet

phet ſaith, *Iſa.* 34. 16. *Seek ye out of the Book of the Lord and read, not one of theſe things ſhall fail.*

To omit all the conſiderations, and all the proof I intended, *That Soveraign Grace and Mercy muſt be our Relief, if ever we be relieved*; I proceed unto the

Second thing; which is, to give in Evidences, *That* England *is not yet utterly forſaken of the Lord his God, the Lord of Hoſts, though the Land be thus filled with ſin.* So that there is ground of Encouragement yet remaining to apply our ſelves to God. And in truth I will tell you the beſt I can think of.

1. *The large and wonderful Diſcovery of the horrible Plot, of the horrible Popiſh Plot, laid for the Ruine, Deſtruction and Deſolation of this Nation, is an Evidence that* England *is not yet, I ſay, utterly forſaken of the Lord its God.* It was not diſcovered by our Rulers, from whom it was hid: It was not diſcovered by the ſevere Indagation and Watchfulneſs of Miniſters of State from Forreign Intelligence, the uſual way of diſcovering ſuch Plots. It was not diſcovered by Perſons of Authority and Intereſt, to warrant the Diſcovery. It was not ſo in a time when the Nation was awake, and looked about them, and were jealous of ſuch things; but in the deepeſt Security. It hath admitted, it hath met with all the endeavours

of Hell and Men for the covering of it; yet through the Conduct of the holy Providence of God it hath broke forth to that Diſcovery, as that it is publickly proclaimed to all the Nation. I ſay with the Wife of *Manoah*, *If God would have deſtroyed us, he would not have ſhewed us this thing.* If he had utterly forſaken us, he would have left us to have been ſwallowed up, when we ſhould not have had leiſure to have cryed, *Alas!* To me I ſay it is an Evidence that *England* is not yet utterly forſaken.

2. *That God hath ſtirred up ſome, at leaſt, of the Nobles and our Rulers, to follow on this Diſcovery, to bring it forth to Light, and to purſue them to Condign Puniſhment, who were the Contrivers, Authors, Abetters, and Carriers on of that Bloody Deſign.* I will not ſpeak one word or ſyllable to their diſhonour or diſreſpect, who deſerve both honour and reſpect from us: But this I will ſay, that if I know them, or any thing of them, this is not from themſelves; this is from the cloathing of the Spirit of God, and anointing to this very work, and is not from themſelves, nor their own Principles, nor their own Inclinations, but the hand of God in them and upon them. Add hereunto the ſtrange and wonderful quiet diſpoſure of the Magiſtracy of this City into the hands of Perſons prudent, diligent and watchful, whom we have reaſon to pray for, and bleſs God for. And it is ſtrengthened by the ſtirring up of a Spirit in the common People unto an unheard of Heat and

and earneſtneſs in bearing Witneſs and Teſtimony againſt Popery and all their Abominations in ſuch a manner as hath not fallen out in any Nation under Heaven; and this acted above and beyond their Spirits and Principles. Theſe things to me are ſome Evidences that *England* is not yet utterly forſaken of the Lord its God, though the Land be full of ſin.

3. I could inſtance in the Embroilments of Forraign Nations abroad. At this time they are all quiet, but who is there that doth not know that they all ſtand as it were upon the tip-toe, looking who ſhall firſt begin to cut Throats and kill men. Even all the Nations in *Europe* are in this poſture at this day. Though they are quiet this cold Weather, yet who ſhall begin firſt, who ſhall make the Attack, and who ſhall defend, is the talk of all *Europe*, whereby ſome of them may have been hindred from a publick contributing to the Ruine of this poor Nation.

4. It is an Evidence that *England* is not yet forſaken, in that *a ſecret efficacious Influence of Divine Providence hath preſerved the Body Politick of the Nation in its Being and Union, when all the Ligaments of Law and Mutual Truſt have been broken.* There hath been ſuch a Diſſolution of Mutual Truſt, and all ordinary Ligaments of the Politick Union of a Nation, that if God had not powerfully graſped the whole in his hand, we had long ſince been in confuſion, and every man's Sword

Sword had been in the ſide of his Brother and his Neighbour. But to this day we are preſerved in Peace by a ſecret Influential Power of Divine Wiſdom and Providence, whoſe Footſteps I would adore more and more; which is ſo much the more excellent, in that it is not viſible, and by outward force, but meerly upon the minds of men. It is to me another Evidence that *England* is not yet forſaken of its God, the Lord of Hoſts.

5. My laſt is this; *That after God hath by ſo many ways, and ſo many means declared unto us his Diſpleaſure againſt our ſin, having declared the Sentence in his Word, yet he hath viſibly granted an Arreſt of Judgment.* The Sentence ſhall not be put in Execution (ſaith God) while I give this People a time and ſpace, and ſeaſon of Repentance and Reformation. Alas! If God had utterly forſaken us, he would have taken us off in the midſt of our Security; Evil would have riſen, and we ſhould not have known the morning of it. Deſtruction would preſently have overtaken us. But now God hath given us various Calls, various Warnings, and leaves us a ſpace as yet to ſee what we will do, and what will become of us. I will give them a Tryal, ſaith God; the Decree ſhall not yet go forth; Judgment ſhall not yet come forth to Execution: I will give them a ſpace for Repentance. And this conſideration hath a double corroboration of this bleſſed ſpace and ſeaſon God hath given us for

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to apply our ſelves ſo far to his Call, as to remove his Judgments that are impending over us.

The firſt is, *That he hath reſerved a Remnant among us that do make uſe of this ſpace and ſeaſon to apply themſelves unto the Throne of Grace, and to cry mightily for mercy.* God hath not taken his Holy Spirit from us. God hath not ſaid by any open Work, or ſecret Intimation of Providence, *Pray no more for this People; my heart ſhall not be toward them:* He hath not ſaid ſo: And therefore there are yet among us precious Souls, who do lift up prayers to God night and day, not only for themſelves and Families; not only for the Church of God, but for this poor Land of our Nativity, that if it were the will of God we may not ſee it ſoaked in Blood, that God would not come forth to deſtroy it with a Curſe; that God would pity, and ſpare, and have mercy upon it; that he would not make it an *Aceldama*, a Field of Blood. There are many Cryes to God to this purpoſe. So that there are ſome by whom this ſpace and ſeaſon God hath given us, is made uſe of.

Secondly, It hath ſtrength from this, *That there is an Invitation and Encouragement given to the whole Nation to joyn together in their Cryes to God this day for the ſame end and purpoſe.* I confeſs to you (give me leave to ſpeak it) I am afraid the Body of the Nation, conſidering their Conduct

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in this ſort of Duty, will make no great work of it, towards the averting of Judgments in ſuch a day as this is. And I am afraid alſo that the approaching Carnival or time of Feaſting, will quickly blot out all Impreſſions that ought to be in the minds of men, from ſuch a day as this is. This is all I can ſay, God is publickly acknowledged, and what Influence that may have into a further ſuſpenſion of Judgment till the Nation be better prepared to ſeek unto him, I know not.

Methinks theſe are Evidences (to me they are) that *England* is not yet utterly forſaken of the Lord its God: *The miraculous Diſcovery of the Plot for our Deſtruction: The purſuit of it by ſome of our Rulers and the Body of the Nation: The Embroilment of Forraign Nations in their own concerns: The preſervation of the Political Intereſt and Body, when all the Ligaments of Law, and Love, and Truſt, were diſſolved: The ſpace and ſeaſon that God gives us, that we are not immediately hurried into Blood and Confuſion, attended with a Spirit of Prayer in ſome of God's own People: And with a publick Acknowledgment of God in this day in the Nation.*

I ſhould now proceed to my laſt thing, to ſhew you that in this State wherein a Land is ſo filled with ſin, as abſolutely to put the determination of all things into the hand of Soveraignty: And where yet there remains ſome

Evidences

Evidences that God hath not utterly forſaken us: What is required of us: What is expected from us, that may be a means to turn away the Wrath and Diſpleaſure of God from this poor Land and Nation. I ſhould have ſpoken to three things.

1. That whatſoever be the Language of God's Calls, unleſs there be a general Compliance with them, this Land cannot be ſaved.

2. I ſhould have ſhown you, That all the Diligence, and the Courage, and the Watchfulneſs of the Rulers, ſhall not be able to preſerve us from that Deſtruction which we have deſerved; unleſs ſomething elſe be done e're long, their hearts will faint, and their hands fail, and their thoughts be divided. For that alone will not do.

3. Prayer will not do it in this caſe, though that be neceſſary and required; it will not do it. God doth not cry to us meerly that we ſhould cry to him. *Why cryeſt thou?* ſaid God to *Joſhua, there is an accurſed thing.* Why doſt thou lie upon thy face, and cry, and pray, when Judgment is coming upon you? There is an accurſed thing got among you. It is ſo with us.

4. To ſpeak very plain in a plain caſe, The State of this Nation is ſuch, let our Expectations and our Hopes be what they will, and Prog-

nosticks be multiplied; God can multiply upon another hand: The case of this Nation is such, that without Repentance evidenced, and universal Reformation sincerely endeavoured, *England* cannot be saved, will not be saved; God will forsake it; Destruction from the Lord will overtake us.

I should have told you also what I judge indispensably necessary that any such Reformation may be obtained in this Nation. As,

First; *That there be through the Providence of God provided another manner of Administration of the Word throughout the Nation than at present there is, which is the only means of Conviction and Conversion unto God.* Signs, and Wonders, and Judgments, they terrifie; it is the Word that must reform and turn to God. And if the State of things continue so, that some who are able and wise for the work are forbid, and others that engross all to themselves, are either unable or negligent in it, I have no great hopes of seeing Reformation in this Land.

Secondly; *Unless the generality of Magistrates be better principled for, and better instructed in their Office than as yet they seem to be, a Reformation will not be carried through this Nation.* And,

Thirdly; Which is the principal; *That those who have been examples in sinning, and in drawing others to sin,*

ſin, become examples in Repenting, and Reforming, and Turning to God.

Fourthly, and laſtly; *That the whole Nation be ſtirred up, and do not faint in the purſuit of it.*

I have ſcarce been able to ſpeak the Heads of theſe things unto you. I wiſh I had ſtrength to ſpeak all that is in my thoughts and heart upon this matter, unto this whole Nation; for hereon, and not on any thing elſe depends the Deliverance and Safety of it.

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